

XXII.

MEMMOIRS

O F

LITERATURE.

MONDAY, August 7. 1710.

To be continued Weekly.

I.

DE RE BENEFICIARIA
Liber Singularis ; five Questio celebris
& difficilis, an & quibus in Casibus
liceat homini Christiano, absque culpa
& peccato, plura Beneficia Ecclesiastica
possidere. Cura & Studio Theologi Pa-
risiensis, Abbatis Sidichembechenfis.
1710.

That is, *A Treatise concerning Benefices ;
containing an Examination of this Famous
Question, Whether it be Lawful to have
many Benefices ; and in what Case it may
be done without Sin ? By a Paris Divine.*
1710. In 120. pagg. 296.

WHOEVER considers the Origin of Church-
Lands, and the Purity of the Ancient Rules
concerning this Matter, will hardly believe
that a Plurality of Livings is altogether Canonical. In
former Times, a Beneficed Man had but one Title, and
could not be matriculated in Two Churches. There was
still among Christians some Fervor, like that of the Pri-
mitive Times, when the Revenues of the Church were
in common, and only employ'd for the Maintenance of
the Ministers and the Poor. But when they came to be
divided, the Places, that were call'd Ministries and Spi-
ritual Offices, went by the Name of *Benefices* : And be-
cause among those Benefices, some were so small that
Clerks could not live by them, there was a Necessity to
bestow several upon the same Person. At first this Pra-
ctice proceeded from a good Motive : The Design of it
was, that every Church might be served, by affording
the Minister a competent Maintenance ; but in Process
of Time, what had been done for the Good of the
Church, was done in Favour of Beneficed Men. The
pretended Smallness of the Income served for a Pre-
tence to heap up many Livings. Nay, they made no
Difference between Benefices, with, and without Cure
of Souls. Several Livings and Bishopricks were enjoy'd
by the same Incumbent, who got others to make the
Divine Service for a small Part of his Income. A Stop

was put to this Abuse by the Council of *Lateran*, under
Alexander III. by the Council of *Lyons*, under *Gregory X.*
and by the Council of *Trent*. They only distinguish'd
such Benefices as required Residence, from those that
did not require it ; and this Distinction was express'd
by the Words *Compatible* or *Incompatible Benefices*.

The Author of this Book does not design to explain
whatever concerns this Subject : He confines himself
within narrower Bounds. He lays down, in the first
place, these Two Principles : 1. That a Clergyman can-
not have Two Livings that require his Residence. 2.
That if he has Two Livings, that do not require it, he
is obliged to spend the Revenue arising from them, ac-
cording to the Intention of the Church, which designs
for the Poor whatever exceeds what he wants for his
Maintenance.

The Question therefore is not to know, Whether it
be Lawful to have Two Benefices, that require Resi-
dence ; or, Whether one may make a prophane Use of
the Revenues arising from *Compatible* Benefices ? The Au-
thor acknowledges that there are many Benefices of such
a peculiar and essential Character, that they cannot stand
with other Benefices of the same Nature. He also grants
that Clergymen are indispensibly obliged to make a pious
Use of Ecclesiastical Revenues. But supposing, as a ne-
cessary Condition, the right Use of those Revenues ;
he asks, Whether a Clergyman may not have Two of
those Preferments, that do not require his Residence ?
Such is the Question he undertakes to examine : He dis-
cusses it in the following manner.

The better to shew the Compatibility of several *Sine-
Cura's*, or of a *Sine-Cura* with a Benefice that has Cure
of Souls ; he observes, that formerly, and even in St.
Basil's Time, a Bishop had the Direction of Two Dio-
ceses, with the Approbation of that Holy Man. He al-
so quotes the Authority of *Gregorius Turonensis* ; who says,
That a Holy Priest, call'd *Severinus*, having founded two
Churches, said Mass every Sunday in both of 'em. From
whence he draws this Consequence ; That a Plurality
of Benefices is not bad in it self, since it was admitted
in those pure Times, and approved by Holy Bishops.
Afterwards he makes a long Enumeration of many Great
Men, whose Lives were no less unspotted than their
Doctrine, who authorized that Practice by their Exam-
ple. In the next place, he shews that it was formerly
introduced upon just Grounds, and that there are still
good Reasons to admit it.

According to the Ancient Canons, it was Lawful to
have several Benefices, in Five different Cases. 1. When
a Benefice was annexed to another Benefice, or a Prebend
to the Dignity of a Church. 2. When the Revenue of the

a Benefice was not sufficient to maintain a Clergyman. 3. When the Good of the Church required that a Minister should have a better Income. 4. When there were so few Clerks, that there was a Necessity to bestow several Benefices upon a single Man. 5. When the Incumbent had another Benefice in *Commendam*; in which Case, the Benefice in *Commendam* was only granted for a Time. This last Case gives the Author Occasion to say something about *Commendatus*. They were instituted for very good Reasons. If, for Instance, a Church was deprived of a Pastor by Death; if the Infirmities and great Age of a Minister did not allow him to perform the Functions of his Office; if Wars, Persecutions, or Cabals, prevented or put off an Election; it was necessary that the vacant Church should be committed to the Care of a Person, who should govern it with all the Prudence and Zeal of a true Father, till a Pastor should be chosen with a general Consent. It was at first a mere *Depositum*, by which the Depositary got nothing. Afterwards he was allowed to enjoy the Revenue, because he served the Church; and it being his Interest to enjoy it a long time, he used several Artifices to hinder the Nomination of the Incumbent. Whereupon it was thought fit that the Time prescribed for a *Commendam*, should expire within Half a Year: The Indulgence of the Popes extended it to a Year; and by degrees the *Commendatus* became perpetual. The Author touches upon this only by the by, and to shew that *Commendatus* served to palliate the Plurality of Benefices; one of which was said to be possess'd in *Titulum*, and the other in *Commendam*. By which means they kept to the Literal Sense of the Law, whereby a Man was forbidden to have several Benefices; but they eluded the true Intent of it, since there was no Difference between a Commendatary for Life, and a true Incumbent.

Having shewn by Authorities and Examples, that it has ever been lawful to have several Benefices in some Cases, the Author thinks he may conclude that the Prohibition of the Laws does not properly concern the Plurality of Benefices, but the ill Use that may be made of it. So that provided a Clergyman disposes of the Revenue of all his Benefices, according to the Intention of the Church, if those Benefices are not incompatible, nothing can be objected against him, and his Conscience is safe; because when the Intention of the Church is answered, by a holy Use of Ecclesiastical Revenues, the Possession of Three or Four Benefices free from Residence, is not more prejudicial to the Church, than the Possession of one, that is as good or better than the other Four. 'Tis upon this Reason the Author grounds his Opinion; and with the same Reason he opposes his Adversaries, and answers all their Objections. If any one alledges against him the Council of Chalcedon, the Council of Nice, the Council of Lateran, and that of Trent, the Authority of St. Bernard, and many eminent Doctors, who express'd their Zeal at several times against the Plurality of Livings; his Answer is, That it was condemn'd by Reason of the Motive that introduced it, and of the Abuses it was attended with; but it could not be blamed, when free from those Inconveniences, and submitted to a Canonical Use of Ecclesiastical Revenues, because in this case the Patrimony of the Poor was preserved, and the Intention of the Church exactly fulfill'd. However he owns, that benefited Men, under pretence of being allowed to take from their Revenues what is necessary to live according to their Rank, will perhaps make an ill use of that Permission; and indulge their Vanity. But those Abuses, which he condemns, are not unavoidable. One may therefore suppose a Case free from them; and 'tis only in such a Case that a Plurality of Benefices does not appear to him contrary to the Canons. This is the general Foundation of his Opinion, which he proves at large.

II.

SOME other Observations of M. Hartsoeker, extracted from his Book entitl'd, *Eclaircissement sur les Conjectures Physiques*.

WE hope the Readers will not be displeased to find here some other Observations of M. Hartsoeker, which could not be inserted in the second Article of our last Sheet.

The Author (Pag. 60, 61.) discoursing of Insects that are to be found in the Bodies of Animals, and occasion many dangerous Diseases, gives us an Account of what he observed last Summer, in the following Words.

"As I was going through the Yard, belonging to my House, I saw upon the Stones Three Bodies of a grayish Colour, which seem'd to have some Life in them. They were all together about a Foot and a half long; and if they had been joyn'd one with another, they would have been somewhat like a thin Ribbon with several Knots, about a Line broad at one end, and half a Line at the other; or like a kind of a *Solium*, that is sometimes found in Men's Guts. I carefully took up those Three Bodies, and having laid them at length upon some black Paper, to view them with a good Microscope, I discovered many small whitish Worms of the same Size and Figure, which swarm'd between Two Knots, as it were in a Nest.

"This made me think that a *Solium* might very well be, not a single Worm, as 'tis commonly believed, but many Nests in a Row, where a vast Number of small Worms are lodged; and I desire the Physicians, who shall find a *Solium*, to examine it carefully. I cannot apprehend from whence that *Solium* might come, but from one of the Hens, which ran then into the Yard. When I came about an Hour after, to take a second View of that *Solium*, there was so little of it remaining upon the Paper, that one might have taken it for a kind of Viscous Matter, somewhat like that which Slugs leave behind them, wherever they go.

Remarks upon Microscopical Observations. "I grant you (Pag. 82. & seq.) that Microscopical Observations are of great use, and frequently enable us to go beyond Conjectures; but it must be confest that those, who apply themselves to such Discoveries, ought to have something else besides their Eyes; otherwise they often fancy they see a thousand things which they don't see, being like those who perceive in the Clouds whatever offers to their Imagination.

"M. Leuwenhoek may be quoted as an Instance of what I say. He has publish'd in a mean Style five or six large Volumes of Observations, which might be reduced to a few Pages, if one had a mind to extract only what is useful, and leave out what is false or needless. If his Books had been worth making some Remarks upon them, I would have done it long ago to undeceive the Publick. 'Tis true, Prolixity is not perhaps to blame in such Observations; but the Prolixity I blame him for, is rather a mean and tedious Prolixity than a learned one, which the best Writers are frequently fond of.

"When he has a mind to tell us that he has observed the Seed of a Ram, he fetches that Animal from the remotest Parts of North-Holland: He describes its Fleece and its Size: He informs us how Rams are bred in that Country, and says a thousand things wholly Foreign to his design.

"But what does he mean with his Observations upon Salts, which make a considerable part of his Learning? If he thinks he can discover with his Microscopes the insensible Particles of those Salts, he is very much mistaken; for 'tis impossible to know by that means the insensible Particles of Natural Bodies; and therefore 'tis absolutely necessary to have Recourse to Conjectures, in order to explain their Effects.

"Microscopes ought to be used chiefly to discover the Contexture of the Parts serving to the admirable Oeconomy of Living Creatures, that we may be enabled to go beyond Conjectures. And yet I would not spend a great deal of Time in examining the Minute Parts of Insects, most of which can hardly be seen with the best Microscopes, and seldom have any Affinity with the Parts of a Man: But I would carefully examine the Parts of large Animals, especially those, that have a great Relation with the Parts of Human Bodies, and are more distinct and visible than in Man. For it frequently happens, that what Nature conceals in Man, discovers it self in another Animal. Thus one may know the Structure of the greatest Part of a Man's Viscera, by comparing them with those of Beasts, and by that means make a great Progress in Physick, which is to this Day surrounded with Darkness.

M. Leuwen-

" M. *Leuwenhoek* tells us, he has observed that Blood, Milk, and a vast Number of other Bodies, are only made up of small Globules. To mention only what he says concerning Blood, he saw little drops of a red Liquor floating in another Liquor, that is clear and transparent; from whence he infers, that Blood consists only of red Globules: But he might as well say, that Oil is only made up of Globules, because it swims in Water or in Vinegar, like so many Globules.

" Besides, the red Liquor alone, that swims in a clear and transparent Liquor, like so many Globules, does not make Blood; but both of 'em, when united, and closely mixed together: As Copper, or Pewter alone, don't make Brass, but only when they are mixed.

" He says, That when he made the Anatomy of a Louse, he took off the Testicles, and dissected the Spermatick Vessels, &c. Besides, he tells us that he took out the Seed, wherein he discovered a vast Number of *Animalcula*, as well as in the Seed of great Animals, &c. If you give him a Visit, as I did formerly, to see all those fine Things no less impossible than incredible, he will tell you in a jesting way, that he shews them to no Body, but to his Wife. I would fain ask him what Knives he uses to make all those fine Dissections, and to cut and divide Particles, that are thinner than the Edge of the sharpest Knife? How he can Dissect a Body, which almost touches the Glass, and must needs disappear, when removed never so little from its *Focus*? How he can distinguish those Parts, that are confounded by the Juice running from the Vessels? &c. 'Tis true, he says he has some Glasses fitted for that purpose, which he shews to no Body but to his Wife: He should say so to those, who know not the first Principles of Dioptricks. The Impossibility of those Things may be as evidently demonstrated, as the plainest Mathematical Demonstration. However it must be confess'd, that there are very fine Observations in his Works; but they are so few, that they must be look'd for, as one would look for a Flower in a large Field, full of Briars and Weeds.

M. *Hartsoeker* makes a Reflection upon Natural Philosophy, (*Page* 125,) which deserves to be inserted here. Natural Philosophy, says he, is not like Mathematicks, or Algebra, which is now so much in Vogue. 'Tis an easy thing to be mistaken in Physicks, because a thousand Things must be viewed all at once; but Algebra requires only a great deal of Patience, and a Key to let one in. If an *Algebrist* has Wit enough to keep in his Hand the Thread that is to lead him whither he desires to go, he will infallibly attain his End, without wanting to know his way. But 'tis not so with a Philosopher, who is deprived of such a Help in Natural Philosophy, and most times gropes in the Dark. What M. *Hartsoeker* says of Physicks, if compared with Mathematicks, may be also applied to several other Sciences, and particularly to Critical Learning.

Our Author speaking of Sea-shells to be found in Mountains lying at a great distance from the Sea, informs us (*Page* 177.) occasionally, that a double Shell indented, or rather a kind of Muscle, has been found in the Country of *Hesse-Cassel*, and that it is lodged in the *Landgrave's* Cabinet of Curiosities. Those two Shells being open take up a space of ten or twelve Foot. They are very heavy, and perfectly like those, that are to be found in the Mountains of *Amboina*, and the adjacent Seas. The Author of the Cabinet of the Curiosities of *Amboina*, calls them *Chama Squammata*, or *Nagel Schulpen*, and says some of 'em weigh four or five Hundred Pound and above.

M. *Hartsoeker* says, one might ask how those two Shells, which seem to be the *Exuvia* of an Indian Animal, and are not to be found in our European Seas, could come into the Mountains of *Hesse*; and how it comes to pass that the Sea-shells, that were found at *Amsterdam* a hundred and sixty Foot under Ground, when they dug the famous Well mention'd by him in *Page* 29. of his *Conjectures Physiques*, are no more to be seen in the Neighbouring Seas? His Answer is, that it appears from thence, that the Earth has undergone very great Changes. Perhaps, says he, it turn'd formerly upon another *Axis*, &c.

III.

COMMENTARIUS de vita scriptisque ac meritis illustris Viri JOBI LUDOLFI, Consilarii quondam serenissimorum Saxoniae Ducum intimi, Viri per eruditum orbem celeberrimi. Auctore Christiano Junckero, Dresd. Historiographo Ducali Saxo-Hennebergico. In Appendice adjectæ sunt tum Epistolæ aliquot clarorum virorum, tum etiam Specimen linguæ Hottentotticæ, nunquam alias ad notitiam Germanorum perlata. Lipsiæ & Francofurti, sumptibus Joh. Frederici Braunii. Anno 1710.

That is, An Account of the Life and Writings of JOB LUDOLFUS, Counsellor to the Dukes of Saxony. By M. Christian Juncker, Historiographer to the Duke of Saxe-Henneberg, &c. 1710. in 8vo. pagg. 228.

M. Ludolfus made a great Figure in the Commonwealth of Learning: His Skill in the Oriental Languages procured him a great Reputation; but he was chiefly Eminent for his vast Knowledge of the Ethiopick. His History of *Ethiopia*, and his Commentary upon that History, are the most considerable Works of that Learned Man. They met with a general Applause; and the Publick was extremely pleased to have a particular Account of a vast Empire, that was only known by the imperfect Relations of partial and ignorant Travellers.

M. Ludolfus was born of a Noble Family at *Erford*, the chief City of *Thuringia*, on the 25th of June 1624. He discovered from his younger Years a great Inclination for Learning, especially for the Oriental Languages. At Twenty Years of Age he compos'd an Ethiopick Grammar. Afterwards he went to *Leyden*, where he learn'd the Modern Greek, and applied himself to the Persian Language. He learn'd at the same time English and Swedish, and was very much esteem'd by *Salmasius*, and other Learned Men. From *Leyden* he went to *France* by Sea, and having Landed at *Dieppe*, he repair'd to *Caen*, and Lodg'd in the House of the Famous *Bochart*, who, at Fifty Years of Age, was not asham'd to Learn the Ethiopick Language of him, tho' he was but a young Man. M. Ludolfus having made the Grand Tour of *France*, took a Journey into *England*, and then return'd into *Holland*, and from thence into *Germany*. He travell'd a second time into *France*, and then into *Italy*, from whence he went into *Sweden* by the way of *France*. Being return'd into his Country, he was entrusted by the Dukes of Saxony, with the Management of several Negotiations, and made it appear that Studious and Learned Men are not always unfit for Political Affairs. At last, being desirous to live a more quiet Life, he went to *Francofurt*, with the Title of Resident of the Dukes of Saxony, and died in that City on the 8th of April 1704.

M. Juncker found several Materials to write this Life, not only in M. Ludolfus's Works, but also in the Papers he left behind him. That Learned Man kept a Journal of the Observations he made in his Travels, without omitting the most inconsiderable Things. The Publick is sufficiently inform'd, that being at *Rome* he made himself acquainted with an Ethiopian, call'd Gregory, who took a Journey into *Germany*, and enabled him to write his History of *Ethiopia*. M. Ludolfus understood Twenty Five Languages, besides his Mother-Tongue; and notwithstanding his great Application to so many Languages, he could play upon the Harp, the Lute, the Violin, and the Flute, and sound a Trumpet. He was extremely desirous that the Christian Princes of Europe shou'd settle a Correspondence with the Emperor of *Ethiopia*.

thiopia, and persuade him to make War with the *Turks*, in hopes that such a Diversion wou'd prove very advantageous to *Christendom*, besides the Benefit of Trade that might arise from this Correspondence. He proposed his Project to King *Charles II.* in *England*, and to the States of *Holland*; but he had not the Satisfaction to meet with any Encouragement. The Author of his Life mentions several Observations extracted from his Journal, of which I shall say nothing. I shall only observe, that the Reader will find in this Book a short Description of the vast Copper-Mines of *Sweden*: *M. Juncker* tells us they had never been described by any Body before.

He has inserted at the end of this Life some Extracts of Letters written to *M. Ludolfus*, by several Learned Men. The longest, and the most considerable, is that of the Illustrious *M. Cuper*, wherein he shews that the *Romans* were never Masters of all *Arabia*. *Mr. Melchior Leydecker* says, in a Letter from *Batavia*, that the Plague is so little known in the Isle of *Java*, that they hardly have a Name for it. He adds, that the Inhabitants of the Cape of *Good Hope* are never Sick of the *Small-Pox*.

BERLIN.

THE following Book has been printed here.

Miscellanea Berolinensia, ad incrementum Scientiarum ex Scriptis Societatis Regiæ Scientiarum exhibitis edita, cum figuris æneis & indice materiarum. Berolini sumptibus Johannis Christ. Papeii. 1710. in 4to.

LEIPSIK.

A New Edition of *Aventinus's Annals of Bavaria*, has been Reprinted here with his *Abacus*, and a scarce Book of *Francis Guiliamannus*, concerning *Switzerland*.

Joannis Aventini Annalium Boiorum Libri VII. cum doctissimorum Virorum quibuscunque editionibus collati, emendatius autiusque excusi, quibus ejusdem Aventini Abacus simul ac perrarus Francisci Guiliamanni de Helvetia seu rebus Helvetiorum Tractatus Lectoris curiosi commodo accesserunt. Præfationem curante Nicolao Hieronymo Gundlingio, J. U. D. Sacri Tribunalis, quod in Ducatu est Magdeburgico, Consiliario Regio, Eloquentiæ ac Antiquitatum in Fridericiana Professore Ord. Lipsiæ. 1710. Fol.

ROME.

M. Bianchini will shortly send to the Press the Second Volume of his *Istoria Universale*, Illustrated with several Ancient Monuments. He publish'd the First Volume in 1697.

RAVENNA.

M. Canneti designs to publish several Epistles of *Ambrusius Camaldulensis*, never before printed; to which he will add those that have been already imparted to the Publick, besides the Prefaces of that Author, and the Letters that were written to him.

FLORENCE.

Father *Orlandi*, Prior of the Convent of the *Dominicans of Santa Maria Novella* in this City, and Professor of History in the University of *Pisa*, has newly publish'd a Book in 4to. with this Title.

Duplex Lavacrum in Coena Domini Fidelibus exhibitum: Alterum ex Christi mandato de sacra pedum lotione; alterum ex veteri disciplina de expiandis altaribus.

The King of *Denmark*, being at *Florence* last Year, ask'd a Priest upon *Thursday* before *Easter*, Why the Archbishop wash'd the Feet of Thirteen Poor, instead of Twelve? That Question moved Father *Orlandi* to write upon this Subject. He declares in his Preface that he does not pretend to give a solid Answer to it: He has read all the Authors, who have treated that Subject before him; but because none of them give a Reason why the Church receives Thirteen Poor instead of Twelve, he was obliged to build all his Answers upon mere Conjectures.

This Work is divided into 28 Chapters. In the 14 first, the Author explains the Ceremony of Washing the Feet; and in the 14 last, that of Washing the Altars.

He gives, in the first Place, a general Account of the Washing of the Feet: A Ceremony very well known in the Church, since they used formerly to wash the Feet of those who came to the Holy Table, and of those who presented themselves to be Baptized. Afterwards he con-

The last Piece contain'd in this Book, is a Collection of Words used by the *Hottentots*, who live near the Cape of *Good Hope*. This Collection was sent to *M. Ludolfus*, by the Famous *M. Witsen*, to shew him the Falsity of what is commonly said, that those Barbarians have not the use of Speech. Those Words are Translated into *Dutch* and *Latin*. *M. Witsen* sent also to *M. Ludolfus*, an Extract of the Register of the Cape of *Good Hope*, dated *February 9, 1691*. whereby it appears that the *Hottentots* have a Notion of a Deity, tho' many affirm the contrary.

That Extract runs thus. "A Gentleman discoursed with some *Hottentots*, who being very Familiar with him, told him, without any Dissimulation, That they Worship a certain God, whose Head does not exceed the bigness of one's Fist. He has a Hole in his Back: He is Tall, and large Bodied. They implore his Assistance in time of Famine or Dearth, or upon any other Necessity. Their Wives use to rub the Head of the God with Earth, and *Bobu*, and other Sweet Herbs, and sometimes offer him some Sacrifices."

finishes himself to the Ceremony practis'd upon *Thursday* before *Easter*; and before he answers the Question, which makes the Subject of his Book, he says, 1. That this Ceremony was not always observ'd in the Church, and that all the Churches did not practise it in the same manner. 2. That the *Greek Church* is the only one, that never wash'd the Feet of more than Twelve Poor. 3. That the Custom of Washing the Feet of Thirteen Poor has been observed long ago in the Church of *Rome*; but there is no Writer who mentions that Number before the Twelfth Century. Father *Orlandi* proceeds to the different Opinions of several Authors about the Thirteenth Poor. Some say, he represents the Master of the House; others, *St. Matthias*; others, *Jesus Christ*. Others believe that *Pope Gregory I.* began to receive a Thirteenth Poor, in Memory of the Thirteenth, who appear'd at his Table, according to the Testimony of *Joannes Diaconus*.

In the next Place, the Author gives his own Opinion. He believes the Thirteenth Poor represents either *St. Paul*, whom the Church of *Rome* is used to join with *St. Peter*; or *Jesus Christ* himself. According to the first Opinion, the Pope washing the Feet of the Poor, represents *Jesus Christ* washing the Feet of his Apostles. According to the Second, he denotes the Church, which, in order to imitate the Example of Humility prescribed by her Spouse, prostrates her self at his Feet, and washes the Feet of *JESUS CHRIST*, before she washes the Feet of those who represent his Disciples.

In the Second Part, the Author undertakes to Explain the Mysteries contain'd in the Ceremony of Washing the Altars.

LYONS.

M. Chomel, Rector of *St. Vincent* in this City, has publish'd a Dictionary of a new Invention in Two Volumes in Folio.

Dictionnaire Oeconomique, &c. That is, "An Oeconomical Dictionary, containing several Ways of increasing and preserving one's Estate and Health. Several infallible Remedies for Diseases, and many fine Secrets to attain to Old Age. Many Ways of breeding Sheep, Oxen, Horses, Mules, Hens, Bees, and Silk-Worms. Several sorts of Nets for Fishing, and catching Birds, &c. A vast Number of Secrets relating to Gardening, Botanicals, Agriculture, &c; and likewise the Knowledge of Foreign Plants, and their Specifick Qualities, &c. The way of Improving the make of Soap; of Spinning Cotton, and making Artificial Jewels very like the Natural ones; of painting in Miniature, and making Stuffs for the use of this Kingdom and *Spain*, &c. The Method of Merchants to make considerable Settlements, and that whereby the *English* and *Dutch* are grown rich by dealing in Horses, Goats, Sheep, &c. Whatever ought to be practis'd by Tradesmen, Gardeners, Vine-Dressers, Merchants, Bankers, Magistrates, Gentlemen, and others, to grow rich, &c. Every one may be convinced of these Truths, by perusing this Work; every thing being disposed in an Alphabetical Order, as in other Dictionaries. By *Mr. Noel Chomel*, Priest and Rector of *St. Vincent* at *Lyons*". The first Volume contains 466 Pages, and the Second, 528.